A CONSIDERATION OF CERTAINE POSITIONS Archiepiscopall.

1 *Religion cannot stand without some Ceremonies, as kneeling &c.*

RElegion is the feare of God to serue him precisely according to his word, and therefore it is called *Godlines. Isa: 29. 13. Act: 2.5. & 10;2. & 26.5.2: Tim:3.5 Heb: 9.1. Iam. 1.27.* As by Superstition his Majestie meaneth, when one restreignes himselfe to any other rule in the service of God, thã is warranted by the word. *Bas.dor pag 15.* Which is therefore called *Wilworship. Col: 2.21.23.*

Howsoever it be *Religion*, out of the feare and loue of God, to keepe his cõmandemẽts as well of the second as first table, yet the conscionable observing of the commandements contein'd in the first table is, by an excellencie, called *Religion*; And wheras

man cannot judge of such obseruing the first and third commandements therfore is he esteemed *Religious*, who maketh conscience of the 2 and 4: commandements; In sanctifiyng the Sabbath with such an outward manner of worshipp, as is not after mans invention, but according to Gods word.

So that by *Religion*, in this position is meant the outward (especially publique) worshipp of God: *Religion* being put for *worshipp*, because the feare of God to serue him precisely accordig to his word, is, of all the actions of men, especially to be manifested in worshipping God. Who will be sanctified in all them that come nere him if they offer strange fire. *Levit: 10.3.* *Religion* (then) being put for *Outward worshipp*, the position is granted. For indeed the outward worshipp of God doth consist only of ceremonies, that is, outward demonstratiõs of inward

wor-

worſhip. But, how doth this follow, The outward worſhip of God cānot ſtand without ſome Ceremonies, ergo. It cannot ſtand without the ceremonies in queſtion? As though *Religion* had no better ground than *Dioceſan Biſhops* haue, according to this maxime: *Nō Ceremony, no Biſhop.*

But more clearely to perceiue the truth, it is to be conſidered that ſome ceremonies by nature, or generall cuſtome demonſtrate inward worſhipp is not only ſignes thereof, but effects alſo. Other doe the ſame, as ſignes only by inſtitutiō. By which inſtituted ceremonies God is not worſhipped except they be by himſelfe preſcribed; For as no fire could make any ſacrifice a ſavor of reſt to God, but that which came from God. *Levit. 9. 24.* and *10. 1. 2:* So no warrant can make outward worſhip, or any part thereof acceptable to God, but that which commeth from God. *Math. 15. 9.*

Therfore it doth not follow, that be cause *kneeling* in prayer is lawful, ther fore the ceremonies in queſtion (nāely the *Surplice*) be ſo to. For 1: Nature teacheth us to manifeſt inward reverence by outward geſtures. 2 Generall cuſtome amongſt us maketh *kneeling* the moſt ſolēne ſigne of the greateſt reverence. 3 In true worſhippers of God *kneeling* is not only a ſigne of inward worſhip, but an effect alſo. 4: It is warranted by the word. And 5 it is not appropriated to the outward worſhip of God: For men doe uſually, & may lawfully, demonſtrat their inward reverencing of men by kneeling. Wheras the ceremonies in queſtion (namely the ſurplice) do not demonſtrat inward worſhip by nature: For then all religious worſhippers would (at leaſt) haue a diſpoſition to uſe the ſurplice at all times, and in all places. (2) None can affirme, that generall cuſtome maketh a Surplice a

ſigne

ſigne of inward worſhip. Becauſe the publicke uſe of it is moſtwhat omitted or inforced, and there is no ſuch matter as the private uſe thereof, and by privat perſons. In both which conſiderations it may be (3) denyed to be an effecte of inward worſhip, and the rather if it cānot be proved to be an effecte of the obedience of faith to ſome commandement of God, preſcribing the ſame. Which (4) cannot be; Seyng in all the new Teſtament there is nether preecpt, nor example; nor other matter of neceſſary conclu ſion warranting the ſame. And yet (5 It is appropriated to the ſervice of God, and therfore ſuperſtitious, and not religious, eſpecially beyng urged as it is.

2 *Ceremonies are lawfull, when their doctrine is lawfull.*

If by Doctrin of ceremonies be mēt their *ſignification*, then the *Theſis* is denyed: For then other Popiſh ceremo

nies may be restored. As *setting up of Candles* to signifie that the workes of all christians, *Phil.2.15.* especially Ministers. *Math:5.14.16.* should shine before men; and yet it is pronounced in the 3 Injunction to be *devised by mans phantasie, besides scripture*, and therfore *Superstitious*. And *unleavened bread* in the Lords supper may signify *Sincerite & truth. 1:Cor:5.8.* And yet by the Communion booke (*Rub:* after the Communion sect: 5.) it is reformed, *To take away the superstition, which any person hath, or might haue*: But many haue, and may haue Superstition in Ceremonies reteined.

If the meaning of the positiō be this *Ceremonyes are lawfull, when they are warranted by lawfull doctrine*, itis to be graunted; but then the *Hypothesis* must be denyed. For it is *petitio principii* to affirme; that Ceremonies in question are so warranted.

3 *The doctrine of Ceremonies is part of*

the

the Gospell.

This position is true, but onely accor
ding to the distinctiō of the doctrine
of ceremonies by institution. Which
doctrine is either *affirmatiue*, shewing
what Ceremonyes by institution are
to be used, and those be only the two
Sacraments, which are indeed *Seals*,
and not onely Ceremonyes. Or *Ne-
gatiue*, teaching what ceremonies are
not to be vsed. viz: Neither Ceremo-
nyes of the *Iewes*, nor traditions of El-
ders. *Iohn* 4.20.21.23. Neither *Carnall
rites. Gal.* 3.3. *Heb.* 9.10. Nor comman-
dements of men. *Col.* 2.22.

Which negatiue doctrine of Cere-
monyes, is indeed according to the
truth of the Gospell. *Gal.* 2.3.5.12.14
and that is contrary to the Ceremo-
niall law of *Moses*. Because that law
stood in carnall rites. Heb. 9.10.11.
That is, Ceremonies instituted to in-
struct & direct the outward man un-
to the inward service of God, & ther-

fore was that law called *a carnal commandement*. Heb:7.16.and those Ceremonyes accounted *Rudiments of the world*. Gal4.3.So that after faith (that is the Gospel) came, that law, and the Ceremonies therof gaue place, as being lesse perfect, a childish pædagogy & beggerly rudiments. 1 Cor:13.10. 11.Gal.3.25.and 4.2.3.9.In respect of the more perfect word of Christ, Col: 3.16. 2 Cor:3.13.17.18. Who is that *Messias*, who, when he came, did tell us althinges concerning the outward worship of God. *Iohn*.4.19.20.25.26. But Christ never told us the ceremonyes in question.

Therefore if the negatiue doctrine against *Iewish* Ceremonyes instituted by God to the purposes aforesaid, be part of the Gospell, or *word of Christ*, much more is the negatiue doctrine against ceremonyes instituted by man to the same purposes, without warrant of the *word*, part of the Gospell

Col.

l. 2. 20.22.23. Gal: 1. 6.7.8.10. And
e rather; becauſe the word ſayth,
at they, who burthen the Church
ith ordinances of the world, which
e traditions after the commande-
ents and doctrines of men, doe not
old *Chriſt* the head. Col. 2. 19.20.22
3.1. and oppoſing ſuch traditions
o the commandements of God, and
ith of Ieſus, maketh them parte of
he beaſtes marke. *Revel.* 14.9 12. Here
nto accordeth that which is affir-
ed in the booke of Cõmon prayer,
the preface of Ceremonyes, viz.
Chriſt his Goſpell is not a Ceremoniall law
(as much of Moſes *was) but it is a religi-*
to ſerue God, not in bondage of the fi-
gure or ſhadow, but in the freedome of
ſpirit.

Miniſters refuſing Conformitie are
Schiſmatiques.

This word *Schiſme* according to
thnow receaved uſe thereof in the
Church, ſignifieth *A voluntary ren-*
ding

ting of the Church onely for matters of the outward goverment thereof. So that Schiſmatiques are by Doctor *Bancroft*, in his Notes before his Sermon at *Pauls* croſſe, Anno 1588. defined as out of *Auguſtine*, to be ſuch, *as reteining with us the true faith, ſeperat themſelues from us for orders and Ceremonies.* In which ſence though *Browniſts* (ſo called) may be deemed *Schiſmatickes*, yet can not Miniſters refuſing onely to Conforme; be ſo accounpted: Becauſe, their deprivation or ſuſpenſion notwithſtanding, they doe not ſeperat themſelues from the church, neither doe they (indeed) forſake the Miniſtery of the goſpell, which they deſire (before all worldly benefites whatſoever) to execute with a good conſcience, but are thruſt from it; and therefore, if men driven by excómunication out of the Church be not ſchiſmatiques, much leſſe Miniſters driven by deprivation or ſuſpenſion on-

ly from the execution of their Mi-
istery.

This word *Schisme* is sometimes ta-
en for any dissention in the church,
herby the peace, but not the *vnity*,
hereof is broken. 1. Cor: 11.18. In
hich sense they are to be called *schis-
aticke*s, who are specially to be bla-
ned for such dissention. But if all the
Prelates cannot giue one Argument
soundly concluded from the word,
o proue, that the Ceremonies in que
stiō may be prescribed by authority,
nd yeilded unto by the Ministery,
ithout sinne, then are they Schis-
aticke*s*, according to the judgment
of the Apostle. Who beseecheth the
brethren, *to marke them diligently, who
cause diuision & offences, besides the doc-
trine which they haue learned, and to a-
voyd them. For they that are such, serue
not the Lord Iesus Christ but their owne
bellies, and with faire speach and flatte-
ring, deceiue the hearte*s *of the simple.*

Rom.

Rom. 16. 17. 18. By which answer Protestants doe sufficiently justifie their seperation from Papistes. Much more may Ministers justifie their refusing to Conforme yet without seperation. But when any such Argument shall be given (which hath not yet been heard of) then are Ministers refusing Conformity to be deemed *Schismaticks*. In meane while this Position is to be taken for *Petitio principii*.

A 14

ROPOSITI-
ON.
ONCERNING KNEELING
in the very act of receiuing
Howsoever.

ublished to satisfie professours, yet humblie, Submitted to the iudgment of Prophets.

Rom. 14. 10. 11. 12.

Why doest thou condemne thy brother, or it is written I liue (saith the Lord) and every Knee shall bow vnto me. So then, every one of vs shall giue accountes of himselfe unto God.

Cor. 10. 14 22.

Flee from Idolatry, Yee cannot be partakers of the Lords table, & of the table of Deuils.

PRINTED, 1605.

To my Christian frend, N. grace & peace.

Howsoeuer it greiueth mee to heare of much more to se the troubles wherewith Sathan (knowinge his time to be short) doth trouble the Church of God in all places about vnprofitable and Popish Cerimonies, yet (to tell you the whole troth) my greife is the lesse when I consider that both they them selues, who be most troublesome, and do most vrge those Reliques of Rome be ambi-
Rom. 16, 17, 18 Phil: 3: 2, 19 Gal. 6. 12. tious, or Dumme Dogges or, non Residents, seruing their bellies, and minding Earthly thinges, euen like their Predecessors, who vrged the Cerimonies of Mozes in the Primitiue Churches, and their proceedinges (like them selues) be so exorbitant that they cannot but proue odious to all men. VVhat a matter is this, that after the Sacramentall Bread is ministred, the Cup should be denied because of not kneeling? If any of theis scrupulous Ministers had played such apart, thoughe it were with one, *openly knowne to liue in sinne notorious without repentance, whom by the 26. canon no Minister shall in any wise admit to the receiuing of the holy Communion*, how would that Precisian be trounced But in this Puritan Gouernement of the Church

there

there is no fault but *non conformitie* to ſuperſtitious vanities, A Bird of their fether may Preach ſcores of Popiſh Doctrines, be ſcandalous in life, and at his laſt caſt at dice when he hath loſt all; ſay, *In the Spite of God let him do now what he can*, and yet hould his owne well inough, An other mans owne and ill inough I mighte well ſay if the law might haue due courſe well, God amend all, and reſtraine the remnant of this Rage. In meane while I reioice to heare that it is giuen to any of Gods people not only to beleiue in Chriſt but alſo to ſuffer for his ſake, hauing the ſame fight which they ſee or heare to be in their Miniſters, as it becommeth the Ghoſpel of Chriſt, the ſincerity wherof belongeth as well to the people as to the Miniſters of Chriſt. for howſoeuer all are not to weare the whore of Babilons Smocke, yet all are to make conſence of bowing the knee to Baal. To confirme your zeale againſt the ſuperſtition of *Kneeling* I haue longe ſought (being often ſolicited ſo to do by you) and at length found a ſhort but (in my poore iudgement at leaſt to mee) a ſufficient diſcourſe which I haue printed, that I may comfort not onely you but many other alſo who are in doubt, with that comfort wherewith I my ſelfe am comforted of God. I ſay Comforted. For when

Phil. 1. 27.

the iudgment is satisfied the heart is comforted. This onely I requyre of you that there be no inquiring after or gessing at the author or publisher. If that hurtfull curiosity were mortified learned men now fearinge that humor would be boulder to wright and publish their Godly iudgments, touching points in cõtrouersy among other I heare of a more larg & learned treatise of this point which no doubt the authour will publish in time or other for him if cursous heads itching eares, and wanton tongues do not hinder. In meane while let vs make as good vse of this, as wee can, And the Lord giue vs vnderstanding in all thinges

Farewell

KNEELING IN THE VERY

acte of taking, eating and drinking the Sacramentall bread and wine, in the holy Communion cannot be without sinne.

IT is to be vnder stood, that, howsoeuer Kneeling may (in it selfe considered) be esteemed a naturall gesture of the body, as standing, sitting, etc. yet in this case, it is by Institution of man. For neiher nature nor custome, doth teach vs ordinarily to kneele when we eate & drinke neither doth the word require Kneeling in this case. If it be by Institution, it must be either in respect of a more reuerēt receiuing, or Not. But if the most soleme signe of reuerence (vsed in theis partes of the world) be without all respecte of reuerence, and that by Institution of authority, in so high a part of Gods seruice may not suche Kneeling be iudged, if not a grosse mocking of Christ, as was the souldiours their bowing of knes before him, yet a taking of the name of god in vaine. Seing all significatiōs of honour, in Gods seruice, ought to be to the honour

1

2

Math 27.29
Mal. 1.6.7.

Ier. 4.2
2 King. 5.18.

of his name, and an othe not religiously intended (as in the nature therof it ought to be) to the honour of God, is the taking of Gods name in vaine. Did Naaman newly brought to the knowledge of God, attribut so much to bowing in the house of Rimmõ when his master leaned on him, so that it was not his volũtary act? And shalwe, who haue had the Gospel long, kneeling by institution and determination, in a principall parte of Gods seruice, make no accoũpt whether wee honour god, or no, by such kneeling?

3 If kneeling be Instituted for a more reuerent receuing, then it must be either in regard of God, or of bread and wine If in regard of god then must wee be well perswaded that such kneeling is an acceptable seruice vnto his Maiestie. And that this may be, we must consider, whether such kneeling be a wilworshipp or a seruice reasonable, and according to Gods will. Least otherwise we finde our selues so far from honoring God, as that we provoke him. As

Rom. 12.1 & 14.5, 23, Isa. 29 13: Mach 15. 9.

did

did Nadab and Abihu, who offered in- Levit. 10.1.2
cense, but not with the very fire which 3.
God appoynted, and were therfore devou- 1 Chro. 13. 10
red with fire. And as did King David, & & 15.12.13.
the preists, who caried the Arke otherwise
than it ought to haue been, and therefore
Vzza died for it, with a sodaïe death. For
God wilbe sanctified (if not By yet) In all
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But kneeling is contrary to the example of 4
Christ, and his Apostles, who ministred & Luke 22.14.
receiued sitting, or in such a gesture, as in 1 Cor. 11.1.
those countryes was most vsed at eating.
From which example to differ, without
warrant from Gods word cannot be with-
out fault. Seeing examples of holy men,
much more of Christ, are to be followed,
except there be some reasonable cause to
the contrary. And the Apostle to reforme
an abuse which crept (even in their times)
into loue feastes, which were immediatly
before, or after the Lords supper, did ba-
nish them thence, & reduced the manner
of administring the Lords supper to the

Ier. 4.2 2 King. 5.18. *of his name, and an othe not religiously intended (as in the nature therof it ought to be) to the honour of God, is the taking of Gods name in vaine. Did* Naaman *newly brought to the knowledge of God, attribut so much to bowing in the house of* Rimmō *when his master leaned on him, so that it was not his volūtary act? And shalwe, who haue had the* Gospel *long, kneeling by institution and determination, in a principall parte of Gods seruice, make no accoūpt whether wee honour* god, *or no, by such kneeling?*

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nish them thence, & reduced the manner
of administring the Lords supper to the

1 Cor. 11. 22. 23. *first institution, saying:* shall I prayse you in this? I prayse you not. For I haue receiued of the Lord that which I haue also delivered vnto you. etc. *Wherby it is apparant, that that forme of administration, which differeth frō the first institution, is worthy no prayse and therfore no acceptable service to God. For if the Apostle would not tolerate an indifferent thing (as was a loue feast till then) to continue so nere the L. supper, whē it was abused, how would they allow the chaunge of sitting into kneeling, especially in these two considerations?*

§ *First, because the abuse of loue feasts (viz.* superfluity*) was never so great, and scandalous, in the Apostles time, as the abuse of* kneeling *(viz.* Idolatry*) was and is in the sinagogue of Rome: And besides, Loue feastes were either before, or after the L. supper, whereas kneeling is in the principal part of the holy Communion. Therfore if the Apostle banished Loue feastes from the L. supper, because of the abuse, & brought the Church to the simplicitie of the first institution, Is it not a tempting sinne to re-*

taine

taine the Idolatrous kneeling of Papistes, and reiect the exemplary sitting of our M. Christ? And the rather, because it is in that sacrament, & in that part of the sacrament, which especially setteth forth our communion with Christ, & his Church, and is therfore called The communion. In due consideration wherof, how can wee imagine, that Christ hath any honor by our kneeling? Seeing it swarueth, not only from his example, but also from the practise of all reformed Churches, except in England, which the Papistes them selues call Puritan-papisticall, for retainyng this, and other popish corruptions, and, Seing it may be an argument (especially to a papist not vnderstanding our tongue) that we haue communion with Antichrist, & & his sinagogue, at least in the Idolatry of bread worship. Which our failing, or carelesnes to avow our communiō with Christ and his church, and not abhorring all cōmunion with Antichrist & his sinagogue cannot be without grevous sinne. Or els

1 Corin. 16 17.

Concertatio Ecclesiæ Catholicæ argu.

Paul

Gal. 2.11,12 2 Cor 11.16 2 Cor 6.15, 17. Deut. 12,30, 32

Paul *sinned, when he rebuked* Peter *for not holding communion with the* Gentils *conuerted, and wrote without good warrant, where he saith*: If any lust to be contentious, we haue no such custome, neither the Churches of God. *& in another place*: VVhat communion hath Christ with Beliall? Come out, and touch no vncleane thing. *Doth not God streightly forbid vs to serue him, as Idolators doe their gods. These things cõsidered, Can kneeling wherwith Papistes doe honor their breadē God, be honorable to Christ, in his holy sacrament?*

6 *Secondly, whereas the end of a sacrament is to informe the outward man, by sensible demonstrations, it pleased our M. Christ to vse such a gesture, as, agreably with bread and wine, setteth out our communion and spirituall familiaritie with him, and reioycyng in him. And therfore as he* Reuel. 3.20. Matth. 8.11, *saith*, If any heare my voyce, and open the dore, I will come in to him, and sup with him and he with me, *so he saith*, Many shall come from the east and west, and shall sit with Abraham etc. *By which places it appeareth that as by* supper, *so by* sitting, familiar re-

ioyce-

ioycing, *or* reioycing familiarity *is* expreſſed. *In which reſpects the cōmunion is called the* Lords ſupper *& not A* Sacrifice, *& we are ſaid to be* partakers of the Lord table, *& not of an* alter. *And therfore not kneeling, and ſitting is for receiving.* 1 Cor. 11.20 & 10.21

Wee read not of any geſture of bodie preſcribed, or obſerved in Circumciſion, and Baptiſme as in the Paſſover & L. ſupper Becauſe there needeth no materiall regard to be had of any certaine geſture in the former ſacraments, ſo the foreskynne were cut of, and water be vſed: But in the other two, a geſture, anſwereable to the action is requiſit. And therfore God preſcribed to his people: when they were to flie out of Egeipt, the geſture of loynes gyrded, & ſtaues in their hands, becauſe the eating then of the paſſover was in haſt. But that geſture being but for that time, as may appeare by the omiſſion therof, when the obſervation of the paſſover was eſtabliſhed, our Maſter Chriſt, who came not to break but fulfill the law, and knew what was fit- Exod. 12.11 Numb. 9, 3. 11.12. Math. 5. 17. & 26. 20.

eſt

eſt to be done, did not eate the paſſover ſitting, a geſture more anſwerable to eating in peace, than the former vſed in Egeipt. Wherby kneeling is convinced, as being a geſture altogether vnanſwerable to eating And the rather, becauſe it darkeneth the counſell of God, and being a ſigne of the greateſt Submiſsion obſcureth that Reioycing familiaritie, which the L. ſupper ſignifieth, and ſealeth. Doe we not condemne the papiſts for miniſtring the communion in one kinde, becauſe ſuch an adminiſtration is againſt Chriſt his example, and doeth not liuely demonſtrate the Lords death? Here a caveat is to be given, that none take occaſion by this diſcourſe, to iuſtifie the childiſh pædagogy of ſignifiynge ceremonies deviſed by man, Seeing ſitting was vſed by Chriſt, and the ſignification thereof is found in ſcripture. And therfore that childiſh pædagogy is not iuſtified by that worthy ſervant of Chriſt, M. Cartwright, his iudgment, viz. That ſitting doth ſignifie our reſt in Christ Ieſus.

Iob. 38. 2. 1 Cor. 11. 25 26.

That

that kneeling may be more ſoundly con- 7
uinced as a wilworſhip, obiections are to
be anſwered. Therfore where it is ſuppoſed
that Chriſt and his Apoſtles miniſtred &
receiued ſitting but by occaſion, and not of
purpoſe: becauſe they were ſitting before in
eating the paſſeover. whereas if Chriſt had
ſitten down of purpoſ to adminiſter the cō-
munion, then all that is ſaid is graunted
to be ſome purpoſe. The anſwer is ſhort, yet
full: Chriſt did ſit of purpoſe, when he mi
niſtred his laſt ſupper. For after the paſſe-
ouer he roſe, waſhed his diſciples feet, and
ſat downe againe.

If it be demaunded, why the Church is 8
not bound to the time of euening, as well
as to the geſture of ſitting, ſith Chriſt ob-
ſerued the one, as well as the other? It may
be anſwered: Time being a common cir-
cumſtaunce to every action (for nothing
can be done, but in ſome time) the pertitu- Ioh. 13. 4. 11
lar time is not to be obſerued, except Chriſt Gen. 2, 2 3.
had ſanctified it to the communion, as
God ſainctified the 7. day, on which he
reſt-

Math: 26.31: 49 Lek 22.53 *rested, or (at least) chosen it of purpose, as he did* sitting. *But wheras it was vpon speciall, and necessary occasion, for the passeover must eaten before the L. supper could be instituted insteed therof, and presently after supper the hower came, when Christ was to be betrayed, therefore if the Iewes transgressed not the institution of the passover, by chaunging a gesture, at the first prescribed by God according to that their present occasion, in another fitter for a tīe of rest, much lesse doe christians transgrese the institution of the L. supper, by chaunging the time taken by Christ vpon occasion, but not prescribed, into some other fitter (in discretion) for the ordinarie celebration of the L. supper. As probably the Primitiue Churches did. For every first day of the weeke (viz. the L. day) the brethren came togither to breake bread,* id est, to minister the communiō. *So that either they never met vpon the L. day, but in the evenning, or else they celebrated the communion at some other times.*

Act 2:42, & 20.7: 1 Cor: 16,2. Revel: 1. 10:

but

but for any alteration of the gestures of
sitting, especially into kneeling there is not
the least probabilitie.

It is further obiected. That we may kneele 9
in regard of prayers to be vsed, by prescrip
tion of authority, at the deliuering of the
bread and wine. viz. The bodie of our Lord
Iesus Christ which was giuē for thee, preserue
thy bodie and soule into eternall life, and take
and eate this. etc. *Heere vnto these answers may*
be returned. Seing we reiect Christ his ex-
ample of sitting for kneeling, we must not
stand vpon what we may doe, but humbly
consider what we must doe. *For if there*
be not a necessary, and a iustifiable cause
both of those prayers, and of Kneeling in
regard of them, doe we not presume vpon
Christ his patience, in reiecting his exam-
ple? Now, what necessitie is there of those
prayers, at that very time? Seeing prayers
goe before, and follow after. Againe, must
we needs kneele at every bitte of a prayer?
Is their more necessity to obey a needlesse
direction to kneele at those prayers, than
to follow the example of Christ, In sitting
when

when we take eate and drinke, things re-quyred in the same sentences? And why must the people kneele, when they hear those prayers, rather than the minister who pronounceth them? But it is a question, Whither those prayers be iustifiable or no. For besides that, by reason of them, Kneeling, *devised and abused by Antichrist, doth crosse the practise of Christ and his Apostles, and they may seeme a vayne repitition: Even the adding of the to the words of institution is contrary to the minde of Christ. For he did first blesse or pray, and after gaue the Elements, in a sacramentall forme of words, without any addition, saying,* take, eate, *etc. Which order of administration., and forme of words,* Mathew, Marke, Luke, *and* Paul *doe so constantly, precisly, and sincerely relate, that any may perceiue the meaning of the spirit to be. That the sacramentall forme of words ought precisely to be obserued, without any addition. And the rather because* Paul *beginneth his relation thus,*

Math: 6 7 & 26. 26. etc. Mark 14: 21 Luk: 22. 19, etc:

aue receiued of the Lord, that which I 1 Cor. 11, 23
ue alſo deliuered, *etc. So that it may* 24.
me *to be againſt religion and reaſon,*
at *to a ſacramentall forme of ſpeach,*
herin *the miniſter ſhould only ſupply the*
rſon *of Chriſt, there ſhould be added a*
ayer, *as in the name of the Church. This*
nfuſion *is fitter for Babilon, than for*
ſm. *Laſtly, Why is not a ſhort prayer, af-*
r *other going before, aſwell ioyned to the*
cramentall forme of Baptiſme: viz. N.
aptiſe thee In the name of the Father, etc.
then this addition of prayer to the ſa-
ramẽtall forme of words, be not of faith, Rom. 14. 5, 23
w can we, with faith and a good conſci-
ce, confirme, or allow the ſame with our
neeling?

Laſtly for iuſtifiyng of Kneeling, *it is*
ffirmed. That it is indifferent whither 10
e ſitt, ſtand, or kneele: Seing Chriſt *did*
t, when he did eate the paſſover. Whereas
God commaunded the children of Iſrael
n Egipt to eate the paſſover *ſtanding,*
nd ſome reformed churches receiue ſtan-

ding, for all that Christ did sit at his last supper: Therfore the King may appoynt Kneeling, *as the most reverend gesture, and best beseeming so holy an action. For answer wherunto, howsoever that which is alreadie said, may suffice, Yet it may be further considered, That though it be admitted, that it is indifferent to sit, or to stand, yet it doth not follow, that* Kneeling *is indifferent, For* sitting *is the example, and* standing *is a gesture sometimes used in ordinary eating, and (in the obiection) it is said to be prescribed at a sacramentall feast. Againe, It doth not follow, That because* Christ *used a gesture fitter for eating in his time, insteed of a gesture prescribed upon occasion, it is therfore lawfull to use a gesture nothing answerable to eating, and that taken out of the* Synagogue *of* Antichrist *(as though the word of God came out of it, or to it onely) instead of a gesture most answerable to eating, & of purpose used by Christ at the institutiō of the sacrament. So that, notwithstanding*

1 Cor. 14. 36

all

all that is ſaid for Kneling, His Maieſtie (vpon whome the burthern as of this geſture ſo of other ceremonies, is layde) may remember, That Hezekiah appoynted Levites in the houſe of the Lord with Cimballs, etc. according to the commaundement of David, and Gad the Kings Seer, and Nathan the Prophet, for the cõmaundement was by the hand of the Lord, and by the hand of his prophets. And withall conſider, that if Kneeling were the moſt reverẽt geſture, & beſt be ſeming the holy cõmuniõ, our L. & Maſter would nothaue ſitten downe of purpoſe, at his laſt ſupper. And that Ahaz was deceiued In deeming the Alter at Damaſcus, more honorable for Gods ſervice, thã the alter of the Lord. 2 Chro. 29 25, 2. King 16 10, 12. 14 15

Having ſaid that which may be ſufficient to a man reaſonable, and not contentious, againſt the iuſtitution of kneeling for ſuppoſed reverence in regard of God, it remaineth that ſomewhat be ſaid againſt the inſtitution of Kneeling, for reverence in regard of bread and wine. 11

Which need not be much, For no sound protestant, of any knowledge, will affirme it, but rather presently consider, That if kneeling be instituted for reverence in regard of bread and wine, It must be either becaus̄e they represent the body & bloud of Christ, though remaining bread and wine touching there substaunce: And then for like reason, we may worship the crucifixe, and image of God, as the papists doe: Or, becaus̄e Christ is really, bodily, & locally, though invisibly, present in thē, either by Transubstantiation, *according to the herisy of the papists, or by* consubstantiation, *according to the herisy of the* Luthe rans. *These things cannot but be considered, And then it must needs follow, that if we abiure these herisyes of Papists, & Lutherans, we must also abhorre idolatrous, & superstitious kneeling, their* daughter *and* Nurse, *which was never hearde of before* Transubstantiation *was hatched in the sinagogue of Antichrist. So that immediatly after Pope* Innocent *decreed* Tran sub-

Reliques of Rome fol. 93. & 99.

substantiation, *Pope* Honorius *decreed kneeling. Therfore if* Harding *doth graũt that it is not well to kneele: but in regard of a reall, & bodily presence, a sound protestant should infer, But I detest your reall presence, therfore I abhorre your Idolatrous kneeling.* Auns. to M. Iuels ch. [illegible] fol. 111

We are to abhorre kneeling, not onely because we abhorre the herisyes of worshipping images, Transubstantiation, & Consubstantiation, but also, Because it is the shew of the greatest evils that ever were, viz Idolatry *in worshipping a God made of a peice of bread, and of communiõ with Antichrist, rather than, with Christ, and therfore the greatest scãdall that ever was or can be, both in regard of those evils it doth occasionally teach, or confirme, As also in regard of multituds (indeed the most part of people) either not sufficẽtly instructed in the right vnderstanding, & vse of the sacrament, and therfore caried with a blinde devotion learned by tradition, or corrupted (more or lesse) with the leaven* 12 1 Thess. 5. 22

of poperie. Who all in regard of their weaknes, are indangered by this geſture, either groſly to commit the Idolatry of papiſts, or to haue a ſuperſtitious eſtimation of the outward elements. And the rather, becauſe by the 21 Canon it is provided: That no bread, and wine newly brought, ſhalbe vſed, but firſt the words of inſtitution ſhall be rehearſed, when the ſaid bread & wine be preſent vpon the Communion table. *As if the words were incantations, & the table like the aulter which ſanctifieth the ſacrifice. May not this prouiſo ſeeme (at leaſt to the ſimple) to make way at leaſt to the Popiſh conſecration? How grevous a ſinne it is to*

Math, 18. 6, *ſcandalize the weake, may appeare by the wordes of Chriſt: viz.* whoſoever ſhall offend one of theſe little ones, it were better for him, that a milſtone were hanged about his necke, and that he were drowned in the

Cro 8. 13. depth of the Sea. *And of Paul:* If meate offed my brother, I will eate no fleſh, while the world ſtandeth, that I may not offend my brother. *What an offence or ſcandall is, the Apoſtle ſheweth in the ſame chapter,*

ver. 9 viz. An occaſion of fallyng to the weake.

The

The perticular offence he ſpeaketh of is this: Notwithſtãding the goſpell was preached a convenient time, and that by the Apoſtles, yet many wanted knowledge, & even vnto that time, did eate as a thing ſacrificed to an Idoll. Of whome if any ſhould ſee a man indued with knowledge ſit at table in the Idols temple, his weake conſcience might occaſionally be imboldened to eate thoſe things which are ſacrifi-ced to Idols. If Paul would never eate fleſh rather than he would offend in this caſe, becauſe in ſo doeing he ſhould ſinne agaīſt Chriſt, how dare a chriſtian, hauing know ledge, kneele in the preſence of any, who, for want of knowledge, receiue ſuperſtiti-uſly. Of which ſort, ſeing there be ſo many even vntill this hower, and ever likly to be, that we know not when, and where to communicate without ſome ſuch, either old, or young: it followeth, that as ſitting at table in the Idols temple, could not be with out ſinne, in the Apoſtles time, ſo kne-ling cannot be without ſin in theſe dayes, verſ 7:10. ver. 12

when the number of faithfull teachers is much decreased, but of papists much increased, & by our kneeling much confirmed in their bread worshipe. Therfore If his Maiesties iudgment be sound, that the surplice is not to be worne, if Heathenish men were commorant among vs, who, therby, might take occasion to be strengthened in their paganisme? *shall we by our corrupt prac-tise of* kneeling, *strengthen the papists, who swarme among us, in their Idolatry? If the* State *doth well, in ordeining the sacrament to be administred in vsual bread to take away superstitiō, whereas Christ did by occasion, minister in vnleaueed bread, shall not we doe ill, In teaching, or confirming superstition by kneeling, whereas Christ did of purpose minister sitting? Set ting vp of images in churches onely to be lay mens bookes, is, by authoritie condemned, because they are as* stumbling blockes in way of the blinde So that they haue been, are still, and will be hereafter worshipped by ignorant persons. *Is not kneeling as scandalous? How can it then be iustified?*

Sum of the confe. pa. 74

Rub. after the com. sect 5.

Hom. against peril of Idol part 3 a

Levit: 19. 14

But

But it is ſaid, that the Kings cõmaũdemẽt taketh away ſcandall, in things indifferẽt. And it may be averred that this is a begging of the queſtion, except it be proued by the word, that kneeling may be without ſinne, and that notwithſtanding it be an inſtitution of man, contrary to the example of Chriſt, a ſigne of communion rather with Antichriſt and his ſinagogue of Rõe, than with Chriſt and his Church, it haue no proportion with ſacramentall eating, and haue beene, is, and will be bread worſhipe. But ſuppoſe that in it ſelfe it were as indifferent as was eating of fleſh ſacrificed to an Idol, not in the Idols temple, but at a priuate table where no weake ones were, in the Apoſtles time: yet how doth the Kings commaundement take away ſcandall from kneeling in publicke places? Doth it make all ſo ſure, that none can be ſcandalized? Or, if that cannot be, doth it take away guiltines from the ſcandalizer, as if all the blame of ſcandalizing, were in the Kings commaundement? Surely it muſt be in the

18

1 Cor. 10. 28.

former

former, or els the latter cannot be, For by
Cor 8.11. scandalizing a weake brother perisheth. Of
mb:35 whose bloud, the scandalizer is guiltie, as
am,1:15 Ioab was of Vriahs bloud, notwithstan-
,17, ding the Kings commaundement. Here his Maiestie knowne to be of a gentle disposition, & to haue learned, yea professed better thinges in Scotland, is most humblie prayed, to take this word (King) as spoken in imitation, and vnderstood of Cantor: who knowne to be of a violent disposition, did cary matters in the Convocation, and published Canons not orderly, & fully concluded, as some of his suffragane prelates report, But it is impossible, that the Kings commaundement should make all so sure, that none can be scandalized, the generall ignorance of the people, the disposition of the ignorant vnto superstition, the old leaven of popery not purged, & the multiplying of papists, all well considered. Nay rather, It is likely, that by the commaundement, the scandall will be the greater. Especially in regard of the 27 Canon, where

ministers

miniſters are commaunded, vnder paine of ſuſpenſion, Not wittingly to adminiſter the ſacrament to any, but ſuch as kneele. *May not ſimple, & ſuperſtitious perſons take occaſion thus to argue? Why ſhould kneeling be thus vrged by authoritie, if the ſacramentall ſignes of the bodie, and bloud of Chriſt, be no more to be reverenced, than water applyed in baptizing children? Seeing that is alſo a ſanctified ſigne of Chriſt his bloud, that waſheth away our ſinnes, and iniquities.*

To conclud, If kneeling *in the very acte of* taking, eating & drinking *the ſacramentall bread & wine, in the holy communion, be (1) an inſtitution of man. (2) If it be the taking of Gods name in vaine, when it is without all reſpecte of reverence (3) If God be not honored thereby, except it be according to his will. (4) If it ſwarue from the example of Chriſt his ſitting, & therfore deſerueth no prayſe. (5) If it be a provoking ſinne to reiect the exemplary ſitting of chriſt, wherby we ſhew our ſelues*

to be in communion with Christ, & the reformed churches, and to retaine kneeling, which for bread worship, ought to be banished, & whereby we seeme to be in cōmunion with Antichrist, & his sinagogue. 6) If it obscureth that reioycing familiaritie in & with Christ which the L. supper signifieth (7) if the argument from Christ his example be made the stronger, in that he sat of purpose. 8) If the lawfulnes of chusing a fitter time than the euening cannot iustify our reiecting Christ his exemplary sitting (9) if the bittes of prayer ioyned with the words of institutiō do make kneling the more sinfull (10) If kneeling be not as indifferent, as standing, nor best beseeming the holy communion, and the King must appoint nothing but by the hand of the Lord. (11) If we ought to abhor kneeling, as we abhorre the worshipping of Images, Transubstantiation, & Consubstantiation. (12) If to scandalize be greevously to sinne, and kneeling be a shew of the greatest evils, and withall the greatest

the

ſcandall. And (13) If it be a begging of the queſtion to affirme, kneeling to be indifferent, & the Kings commaundement (ſo called) doth rather increaſe, thā leſſon ſcandall by kneeling, It may be averred, that kneeling in the very acte of Taking, eating, and drinking the ſacramentall bread & wine, in the holy communion, cannot be without ſinne.

The Printer to the reader.

The copy ſent me wanted direction for the quotations: & I wanted an Engliſh corrector therfore haue I failed more than I would: eſpecially in placing them. But pardon I pray, and take knowledge of theſe principals:

Errata,

Pag 2 put downe Rom, 16, 17, 18, phil, 3, 2. 19, gal, 6, 12 lines, 2 pa, 5, pu, d, mal. 1, 6, 7. l 2 pa 6, 2 king 5, 18 l 3, pa 7, 1 cor. 11, 1, l 5, pa 10, 1 cor, 11, 16 l 3 & 2 cor 6, 15, 17 l 4, & deut 12, 30, 31 l 5, math 8, 11 l 2, pa, 11 ſet vp 1 cor 11, 20 & 10, 21 l 2. & p, d, exo, 12 11 l 6, num, 3, 11, 12 math, 5, 17 & 26, 20 l 12. pa 12, l 1. put out not. & ſet vp Iob 38. 2 l 1, p, d, 1 cor, 11, 25, 26, l 6. pa 13 ſ, v: Iohn 13, 4, 12 l 10. p, d. gen, 2, 2, 3, l 3. pa: 14 pu, d: Math 26: 31: 45: Luke 22: 53: lin 4 read muſt be eaten lin 11. read into another. pa. 16. li: 2 read ſentences preſcribed & ſ: v: math: 6: 7 l 5